A COPIE OF The proceedings of some worthy and Learned DIVINES

Touching Innovations in the Doctrine and Discipline of the Church of

ENGLAND.

Together with Considerations upon the Common Prayer Book.

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Innovations in Doctrine.

1 QUære, Whether in the twentieth Article these words are not inserted, *Habet Ecclesia authoritatem in controversiis fidei.*

2 It appears by *Stetfords* and the approbation of the Licencer, that some do teach and preach, *That good works are concauses with Faith in the Act of justification.* Doctor *Dove* also hath given scandall in that point.

3 Some have preached that works of Penance are satisfactory before God.

4. Some have preached, that private Confession by particular enumeration of sins, is necessary to salvation, *necessitate medii*, both those errors have been questioned at the Consistory at *Cambridge*.

5. Some have maintained, that the Absolution which the Priest pronounceth, is more than Declaratory.

6. Some have published, that there is a proper Sacrifice in the Lords Supper, to exhibit Christs death in the *Postfact*, as there was a Sacrifice to prefigure in the old Law in the *Antefact*, and therefore that we have a true Altar, and therefore not only metaphorically so called, so Doctor *Heylin* and others in the last Summers Convocation, where also some defended, that the Oblation of the Elements might hold the nature of the true sacrifice, others *the consumption of the Elements.*

7. Some have *introduced prayer for the dead*, as Mr. *Brown* in his printed Sermon, and some have coloured the use of it with questions in *Cambridge*, and disputed, that *preces pro defunctis non supponunt Purgatorium.*

8. Divers have oppugned the certitude of Salvation.

9. Some have maintained the lawfulness of *monasticall vows.*

10. Some have maintained that the Lords day is kept meerly by Ecclesiasticall constitution, and that the day is changeable.

11. Some have taught as new and dangerous doctrine that the subjects are to pay any sums of mony imposed upon them, though without law, nay contrary to the lawes of the Realm, as Doctor

Bishop, and Doctor *Manwaring* Bishop of Saint *Davids*, in their printed Sermons, whom many have followed of late years.

12. Some have put scornes upon the two Books of Homilies, calling them either popular discourses, or a Doctrine usefull for those times wherein they were set forth.

13. Some have defended the whole grosse substance of *Arminianisme*, that *Electio est ex fide praevisa*, That the Act of conversion depends upon the concurrence of mans free will, That the justified man may fall finally and totally from grace.

14. Some have defended universall grace, as imparted as much to Reprobates as to the Elect, and have proceeded *usque ad salutem Ethnicorum*, which the Church of *England* hath anathematized.

15. Some have absolutely denyed originall sin, and so *evacuated the Cross of Christ*, as in a disputation at *Oxen*.

16. Some have given excessive cause of scandall to the Church, as being suspected of *Socinianisme*.

17. Some have defended that concupiscence is no sin, either in the habit or first motion.

18. Some have broacht out of *Socinus* a most uncomfortable and desprate Doctrine, *that late repentance*, that is, upon the last bed of sickneſſe, *is unfruitfull*, at least to reconcile the penitent to God.

Add unto these some dangerous and most reprovable Books:

1. THe reconciliation of *Sancta Clara*, to knit the Romish and Protestant in one; *Memorand.* that he be caused to produce Bishop *Watsons* book of the like reconciliation which he speaks of.

2. A Book called *Brevis disquisitio*, printed (as it is thought) in *London*, and vulgarly to be had, which impugneth the doctrine of the holy Trinity, and the verity of Christs body (which he took of the blessed Virgin) in heaven, and the verity of our resurrection.

3. A Book called *Timotheus Philalethes de pace Ecclesiæ*, which holds that every Religion will save a man, if he hold the Covenant.

Innovations in Discipline.

1. THe turning of the holy Table Altarwise, & most commonly calling it an Altar.

2. Bowing towards it, or towards the East, many times, with

three congees, but usually in every motion, accesse, or recesse in the Church.

3. Advancing *Candlesticks* in many Churches upon the Altar so called.

4. In making Canopies over the Altar so called, with traverses and curtains on each side, and before it.

5. In compelling all *Communicants* to come up before the rails, and there to receive.

6. In advancing *Crucifixes and Images* upon the parafront, or *Altar cloth* so called.

7. In reading some part of the Morning Prayer at the holy Table, when there is no Communion celebrated.

8. By the Ministers turning his back to the West, and his face to the East, when he pronounceth the *Creed*, or reads Prayers.

9. By reading the Letany in the midst of the Body of the Church in many of the Parochiall Churches.

10. By pretending for their innovations, the injunctions & advertisements of Queen *Elizabeth*, which are not in force, but by way of commentary and imposition, and by putting to the Liturgy printed *secundo, tertio Edwardo sexti*, which the Parliament hath reformed and laid aside.

11. By offering of Bread and Wine by the hand of the Churchwardens, or others, before the consecration of the Elements.

12. By having a *Credentia*, or side Table, besides the *Lords Table* for divers uses in the Lords Supper.

13. By introducing an *Offertory* before the Communion, distant from the giving of Alms to the poor.

14. By prohibiting the Ministers to expound the *Catechisme* at large to their Parishioners.

15. By suppressing of Lectures, partly on Sundayes in the after noon, partly on week days, performed as well by combination, as some one man.

16. By prohibiting a direct prayer before Sermon, and bidding of prayer.

17. By singing *the Te Deum* in prose after a *Cathedrall Church*-way, in divers Parochiall *Churches*, where the people have no skill in such Musick.

18. By introducing Latine service in the Communion of late

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in *Oxford*, and into some Colledges in *Cambridge*, at Morning and Evening Prayer, so that some young Students, and the servants of the Colledge do not understand their Prayers.

19. By standing up at the Hymns in the Church, and always at *Gloria Patri*.

20. By carrying children from the Baptisme to the Altar so called, there to offer them up to God.

21. By taking down Galleries in Churches, or restraining the building of such Galleries where the Parishes are very populous.

Memorandum.

1. THat in all the Cathedral and Collegiate Churches two Sermons be preached every *Sunday* by the Dean and Prebendaries, or by their procurement, and likewise every Holiday, and one Lecture at the least to be preached on working dayes every week, all the year long.

2. That the Musick used in Gods holy service in Cathedrall & *Collegiate Churches* be framed with lesse curiosity, that it may be more edifying and more intelligible, and that no Hymns or Anthemes be used where Ditties are framed by private men, but such as are contained in the sacred Canonicall Scriptures, or in our Liturgy of Prayers, or have publick allowance.

3. That the Reading Desk be placed in the Church where divine service may best be heard of all the people.

Considerations upon the Book of Common Prayer.

1. WHether the names of some *departed Saints* & others should not be quite expugned in the Kalender.

2. Whether the reading of Psalms, sentences of Scripture concurring in divers places in the Hymns, *Epistles and Gospels*, should not be set out in the new translation.

3. Whether the Rubrique should not be mended, where all Vestments in them of divine service are now commanded, which were used, 2. *Ed.* 6.

4. Whether Lessons of Canonicall scripture should be put into the Kalender instead of *Apocrypha*.

5. That the *Doxologie* should be alwayes printed at the end of the Lord Prayer, and be alwayes said by the Minister.

6. Whe-

6. Whether the Rubrique should not be mended, where it is (that the lessons should be sung in a plain tune) why not (read with a distinct voyce.)

7. Whether *Gloria patri* should be repeated at the end of every Psalm.

8. Whether according to that end of the Preface before the Common Prayer, the Curate should be bound to read Morning & Evening Prayers every day in the Church, if he be at home, and not reasonably letted, & why not only on *Wednsday* & *Friday* morning, and in the afternoon on *Saturdy*, with holyday eves.

9. Whether the Hymns, *Benedicite omnia opera, &c*, may not be left out.

10. In the Prayer for the Clergy, that the phrase perhaps to be altered, *which only worketh great mervells.*

11. In the Rubrique for the administration of the Lords supper, whether this alteration to be made, that such as intend to communicate shall signifie their names to the Curate over night, or in the morning before Prayers.

12. The next Rubrique to be cleared, how far a Minister may repulse a scandalous and notorious sinner from the Communion.

13. Whether the Rubrique is not to be mended, where the Church-wardens are strictly charged to gather the Alms for the poor before the Communion begin, for by experience it is proved to be done better when the people depart.

14. Whether the Rubrique is not to be mended, concerning the party that is to make his generall confession upon his knees, before the Communion, that it should be said only by the minister and then at every clause repeated to the people.

15. These words in the form of the Consecration, *This is my body, this is my blood of the new Testament*, not to be printed hereafter in great Letters.

16. Whether it will not be fit to insert a Rubrique touching kneeling at the Communion, that is, to comply in all humility with the prayer which the Minister makes when he delivers the Elements.

17. Whether *Cathedrall and Collegiate* Churches shall be straitly bound to celebrate the Holy Communion every Sunday at the least, and might not it rather be added once in a month.

18. In

18. In the last Rubrique touching the Communion, it is not fit that the Printer make a full point, and begin with a new great letter at these words. *And every Parishioner shall also receive the Sacraments.*

19. Whether in the first prayer at the Baptisme, these words, *Didst Sanctifie the flood of* Iordan, *and all other waters*, should be thus changed, *Didst sanctifie the Element of water.*

20. Whether it be not fit to have some discreet Rubrique made to take away all scandall from signing the sign of the Crosse upon the Infants after Baptisme, or if it shall seem more expedient to be quite disused, whether this reason should be published, that in ancient Liturgies no Crosse was confined upon the party, but where Oyle also was used, and therefore oyle being now omitted, so may also that which was *Concomitant* with it, the sign of the Crosse.

21. In private Baptisme, the Rubrique mentions that which must not be done, that the Minister may dip the child in water being at the point of death.

22. Whether in the last Rubrique of confirmation, those words be to be left out, *and be undoubtedly saved.*

23. Whether the Catechisme may not receive a little more enlargement.

24. Whether the times prohibited for marriage are quite to be taken away.

25. whether none hereafter shall have licences to marry, nor be asked their banes of Matrimony, that shall not bring with them a Certificat from their Ministers that they are instructed in their Catechisme.

26. Whether these words in Matrimony, *with my body I thee worship*, shall not be thus altered, *I give thee power over my body.*

27. Whether the last Rubrique of marriage should not be mended, that new marryed persons should receive the Communion the same day of their marriage, may it not well be (or upon the Sunday following) when the Communion is celebrated.

28. In the absolution of the sick, were it not plain to say, *I pronounce thee absolved.*

29. *The Psalm of Thanksgiving of women after Child-birth*, were it not fit to be composed out of proper *Versicles* taken from divers Psalms.

30. May

30. May not the Priest rather read the Commination in the Desk, than go up to the Pulpit.

31. The Rubrique in the Commination leaves it doubtful whether the Letany may not be read in divers places in the Church.

32. In the order of the Buriall of all persons, tis said, *We commit his body to the ground, in sure and certain hope of Resurrection to eternall life*, Why not thus, *Knowing assuredly, that the dead shall rise again.*

33. In the Collect next unto the Collect against the pestilence, the clause perhaps to be mended. *For the honour of Iesus Christ sake.*

34. In the Letany instead of *fornication and all other deadly sin*, would it not satisfie thus? *From fornication and all other grievous sinnes.*

35. It is very fit that the imperfections of the meeter in the singing Psalms should be mended, and then lawfull authority added unto them, to have them publickly sung before and after Sermons, and sometimes instead of the Hymns of morning and evening prayer.

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